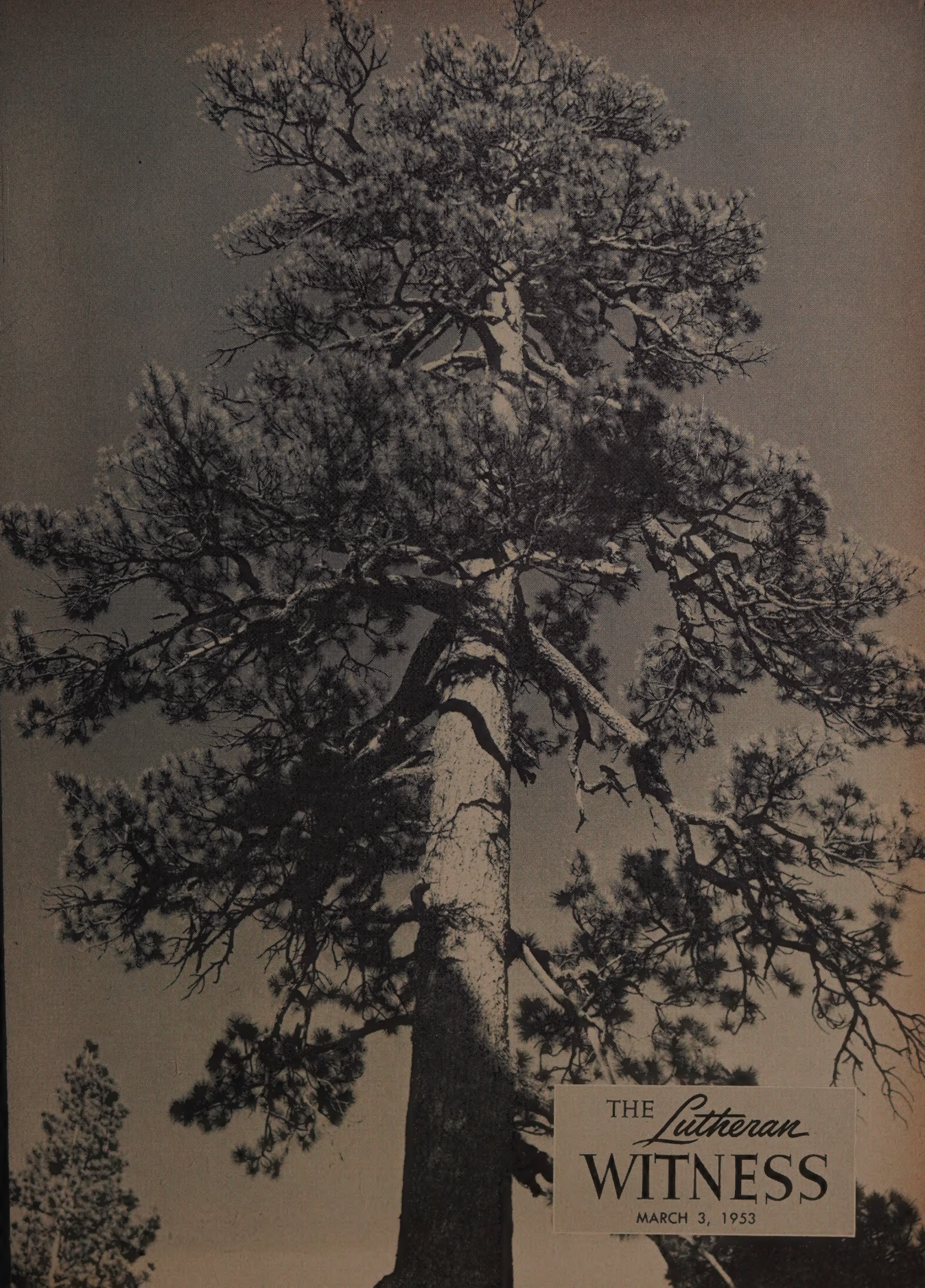


# THE *Lutheran* WITNESS

MARCH 3, 1953

# Letters

**This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations.**

**The opinions expressed by readers are not necessarily those of the Editors.**

## FOR "DAY DOLLAR" AND CHILDREN

DEAR EDITOR:

Three cheers for W. F. M.! Here is my dollar.

Who's next?

Flushing, N. Y. L. B.

DEAR EDITOR:

Here's my little mite. Hats off to W. F. M., Chicago.

Let's get those children out of the slums!

Zanesville, Ohio F. G. H.

DEAR EDITOR:

"Day Dollar" struck my eye. W. F. M. sent you a dollar to use for some mission work. In your answer you said, "Who's next?" I'm hurrying off this note with two dollars, so that I might be next. I sincerely pray that other Christians will catch the idea and that dollars will start flowing in. Come on, fellow Lutherans!

Cincinnati, Ohio MRS. EMILY IVEY

DEAR EDITOR:

Please send the enclosed two dollars to the underprivileged children along the Mississippi River Front in St. Louis.

Toledo, Ohio MRS. C. W. HAILL

## LAW AND GOSPEL

DEAR EDITOR:

In your January 6 number you have an editorial entitled "What Will the Future Bring?" There is one sentence in this editorial that seems — to me at least — to confuse the functions of the Gospel with those of the Law. I have reference to the sentence: "He [the sincere Christian] is indeed aware that the Gospel of Jesus Christ is the power of God unto salvation, able to crush the hardest human hearts and to make them recipients of God's grace." Isn't the Law the "hammer" that crushes the hardest of hearts? Isn't the Gospel the "balm of Gilead," which heals the hearts that have been crushed by the Law? Our readers will recall Point 2 under Question No. 17 of the new Catechism: "The Law shows us *our sin* and the *wrath of God;* the Gospel shows us *our Savior* and the *grace of God.*"

Thawville, Ill. REV. WALTER J. HINTZ

NOTE: *No confusion is intended. The Law can be likened to a "hammer," but it is also Biblical to use this picture of the Gospel in a wider sense, or the entire Word of God, both Law and Gospel.*

## DISAGREEMENT

DEAR EDITOR:

This is in answer to "Church Doors Open All Week?" a letter in your February 3 issue. . . .

This business of going to church on week days for prayer I don't believe is such a bad idea; as a matter of fact, I believe it is pretty nice.

Not stimulating — nothing exciting — nothing false or hypocritical. Shows no weakness of faith — not given to show. But a pretty nice, proper place to go to bring one's supplication to God. At least I have found it so. Quiet, effortless, secluded, restful, comforting, it leaves one refreshed. Try it! . . .

St. Louis, Mo. ALEX GRAEBNER

DEAR EDITOR:

To the writer of the letter in the February 3 WITNESS who states that by going alone into a church we get a feeling of "artificial emotionalism" created by "all kinds of stimuli" I would like to say that the church remains the same all day; nobody changes any "stimuli." The "stimuli" are the same when one is alone as they are when the entire congregation is present. Go into a church alone sometime. Try it; you'll be very much surprised, and believe me you won't suffer from artificial emotionalism, that is, not if you have faith. Anyone who has faith has the real thing, not something "artificial."

Let's keep the house of God open to all — just like His heart.

Brookfield, Ill. R. S. H.

## NON-PARTISAN?

DEAR EDITOR:

I wonder if it is still possible today to be both a Lutheran and a Democrat. Lately I have begun to wonder. Several things cause me to wonder.

First, the *Cresset,* and the LUTHERAN WITNESS editors for several years have been rather one-sided in their political views.

Second, every time I attend a church banquet, men's club smoker, etc., every other joke cracked is in ridicule of the Democratic Party or some prominent Democrat.

Third, in the recent campaign last fall several Lutheran pastors and teachers went as far as openly to go on the local radio stations and tell why they believed everyone should vote for Ike. I think this is an unfair use of the office these men hold.

Some of us Lutherans are proud to be Democrats. We think we can be Democrats and still be good Christians. We don't think the Lutheran Church should be an exclusive Church, open only to those who hold Republican viewpoints, but I sometimes wonder if some wouldn't like to have it that way.

We need good men in both parties, and we're not going to clean up bad government by shying away from politics. I and many others think the Church should be a little more non-partisan than it has been in the past!

Saginaw, Mich. E. D. M.

## YEARLY COLLECTION

DEAR EDITOR:

In the February 3 issue of the LUTHERAN WITNESS I read with interest the letter "Another Collection?" Couldn't we have a yearly collection on a permanent basis for the "Conquest for Christ," an extra envelope in our set to be given at some season of the church year? An average of a dollar per year per communicant would put up a lot of buildings. Even a 50 cent average would help. We have our annual drives for the polio fund, Boy Scouts, Red Cross, Girl Scouts, the Red Feather collection and many others. Why not one for a greater cause?

Moorehead, Minn. EMIL MEYER

## JUSTICE

DEAR EDITOR:

I believe that British justice would have advised that the October 28 article dealing *only* with Eisenhower had better appeared *after* the election, when tempers would not so easily flare up. . . . Your Christmas number was good.

Canada P. W.

NOTE: *For American justice see column 2 of the same page, where items on all four candidates appeared.*

✠

## THE COVER

Valentin Andreae, Alhambra, Calif., sent to the LUTHERAN WITNESS his picture of a mighty pine tree which he photographed on the slope of Mount Wilson in the San Gabriel Mountains of Southern California.


## The Lutheran Witness

**Official Organ of**
**The Lutheran Church — Missouri Synod**

**Published biweekly by**
**CONCORDIA PUBLISHING HOUSE**
**O. A. Dorn, General Manager**
**3558 S. Jefferson Ave., St. Louis 18, Mo.**

Direct all correspondence on business matters and changes of address to the Business Office. Changes cannot be made without the old address as well as the new. If possible, please send address stencil impression from a recent issue, and note postal zone number for new address if city requires it. Three weeks' notice required.



**EDITORIAL STAFF**

**Lorenz F. Blankenbuehler, Editor**

**ASSOCIATE EDITORS**

**Victor Bartling** — **Alfred von Rohr Sauer**
**Otto E. Sohn** — **Paul Juergensen**
**Lewis C. Niemoeller** — **John M. Runge**

**Harriet E. Schwenk, Assistant to the Editor**



All articles, church news, announcements, obituaries, poems intended for publication in this paper, all books for review, and all general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

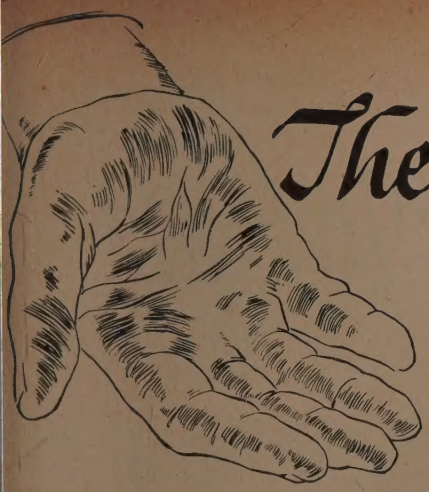
All reports of ordinations, installations, dedications, and anniversaries should be sent to the Statistical Bureau, Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

Much of our news is received from Religious News Service, the News Bureau of the National Lutheran Council, and our Department of Public Relations.

PRINTED IN U. S. A.

**THE LUTHERAN WITNESS, March 3, 1953, Vol. LXXII, No. 5**

Published biweekly by Concordia Publishing House, O. A. Dorn, General Manager, 3558 S. Jefferson Ave., St. Louis 18, Mo. Subscription: $1.50 a year, strictly in advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized July 5, 1918.



# The Soul in Your Hand

By PAUL M. BRETSCHER
Acting President, Concordia Seminary, St. Louis, Mo.

The man of God who composed Psalm 119 loved God's Law, God's precepts, God's commandments, God's judgments, God's statutes, God's words more than his own soul, more than his own life. To do God's will was his delight. God's precepts and commandments were his comfort in afflictions. They were sweeter to him than honey is to the mouth. Because of this he could say: "My soul is continually in my hand" (v. 109); in other words: "I hold, I keep my soul, my life, continually in my hand."

We entrust to our hand what we treasure most. We remember how our mother carefully placed into our hands the dish of food she asked us to take to the sick neighbor. We recall how we as children clutched the collection coin in our small hand and thought it safest there. We remember the story of the miser sitting in front of his mound of gold coins and getting intense satisfaction from digging his hands into that mound and filling them with the precious metal. Some of us may have had the experience of carefully lifting with one hand the tiny fledgling which had fallen from its nest to the ground and of cupping over it the other hand for a maximum of protection. We give added expression to our sentiments when we place our hand in blessing on the head of someone whom we commend to the special care and love of God.

### In Our Hand

And so we, too, like the Psalmist, hold and keep our soul, our life, in our hand. We do so since we learned to know God's will toward us revealed by Him in His Law and in His Gospel, both His jealous and His gracious will, and since we learned in our own lives that this revelation is truly sweeter than honey to our mouth and that it does sustain us in all our affliction. To keep and preserve our soul in our hand, we are ready to forgo possession of the whole world. For we know that if we were to lose our soul, our life, this whole world could not be a compensation for that loss. Because we do this, we find ourselves at one with other Christians. For these Christians, though they may differ from us in their external way of life, each having his own vocation, are individually also carrying their soul, their life, in their hand, and they, too, are doing it because they remember God's will and revelation, in particular His revelation in Jesus Christ, His Son, and their Lord and Savior. In that respect, all Christians have the *same* vocation.

### A Singular Gift

But there are two considerations which the Psalmist brings to our special attention. One is that he was most aware and conscious of what he was doing. Therefore he specifically tells us in this long Psalm of 176 verses, in which he speaks over and over again about his relation to God's Law, what he himself is doing with respect to his soul and life. He tells us outright that he is keeping it in his hand. Now, God has given to each of us that gift called soul or life. The life we have is ours, ours exclusively. God has created it. He has redeemed it from eternal destruction. He sanctifies and purifies it through His Word. God wants us to hold and keep and guard and shelter it. Enemies may destroy our life, enemies may bring it to what we call an untimely, premature close. But no enemy may ever claim our life as his and add our life to the one he has. When we come to faith through Baptism and the Word, God enriches our life by giving us eternal life in His Son Jesus Christ. We are therefore holding in our hand a gift so singular and unique that our whole destiny is involved in it. But of this we need to be aware and conscious, as was the Psalmist, who tells us: "My soul is continually in my hand."

### No Substitute

But the other thought which the Psalmist also brings to our attention is equally important. He tells us: "My soul is continually [that is, completely] in my hand." The danger exists that we Christians hold something else in our hand in addition to the life we have, or that we substitute for that life we are holding something else which we eagerly clutch. It may be any of the sensual and materialistic things of this world, such as John calls the lust of the flesh, the lust of the eyes, and the pride of life. When that happens, then, momentarily at least, our greatest treasure is in danger of slipping from our fingers. Or it may happen that an accident suddenly cuts short our life at a time when we failed to remember God's will toward us, in particular, His gracious and forgiving will. For we are ever in danger of losing our life. The following excerpt of a letter from a missionary illustrates this and is, at the same time, an instance of God's protecting providence.

### God's Protection

"We were to leave by plane for our destination at 7:30 A. M. We promptly boarded the plane and taxied out to the end of the airstrip. There the pilot, as usual, gunned the motors. All OK — seemingly. Receiving clearance from the control tower, we started racing down the runway. I was sitting up in the front seat, right over the left engine, which was only three feet from me. A third of the way down the strip in the take-off, this motor let out a terrific bang and belched out flames and smoke. When the smoke had cleared a bit, I noticed the whole front half of the engine had jumped loose from its socket and was hanging down toward the ground. The plane roared to a stop, and the pilot jumped out the cockpit, telling us to get out quickly. With his emergency fire extinguisher he put out the flames, and all was well except for the plane. Guess it wasn't much. But I am thankful to the Lord that He preserved our lives. Few realized what it could have meant if it had occurred only ten seconds later."

### "Into Thy Hands"

We Christians are in the enviable situation of having the Word, the commandments, the precepts, the testimonies of God proclaimed to us with almost unfailing regularity. May we remember what we hear. May we keep our soul, our life, in our hand. Yet knowing how feeble our own hand is, may we daily pray: "Into Thy hands I commend myself, my body and soul, and all things." May we thank God for keeping us in His hand and for enabling us to keep our soul in our hand. May we not forget His Law, and may we, as we remember day after day His will toward us, keep in our hand, each one for himself, his life, his soul, and may we daily ask God to keep His gracious and almighty arms outstretched beneath our feeble and frail hand in which we carry our life.

# Love . . . a Circle or a Cross

By DAVID S. SCHULLER
Pastor, Luther Memorial Church
Richmond Heights, Mo.

One of the most haunting short stories ever written tells of a youth who comes to the South Seas. He is the embodiment of all manhood — intelligent, handsome, radiating the idealism of a Greek god. Here he falls in love with a native girl — dark-eyed, slim, graceful. This deep, desperate love, however, is short-lived, for circumstances tear him away from her. Years later the narrator is telling this story of love and beauty to a man who is the very opposite of the youth: he is repulsively fat, bald, insensitive. A tired old native woman shuffles into the room to serve them. Then it strikes you! This disgusting wretch and this woman were the two young lovers.

The story fascinates because the author is saying that this is the inevitable course of human love, lovely and beautiful and frail, but transitory.

Finally the moment comes when every man and woman must leave the mountaintop of human love and descend into the valley below. Three pathways lead down. Those who take the first realize that they cannot live in the rarefied atmosphere of a mountain. They exchange that which is momentary for a new devotion and richness of family life within the valley. On the second path travel those who resent every downward step. Forced to live in the valley, they spend most of their time dreaming of the early days on the mountaintop. They escape into a world of dreams and romance. The third pathway never reaches the valley. For those who take this course stop abruptly as soon as they realize they are leaving the summit. They scurry back to the top to begin all over again.

Now the penetrating question confronts us: What is the relation of human love to the love which the Savior describes when He says, "This is My commandment, that ye love one another as I have loved you"?

When we ponder this question, we see that all human love flows in one pattern; it comes from one mold. It is fashioned as a circle. Human love is continually bent back upon itself. It is a figure surrounded only by itself. It lives for self, thinks only of self, exists only to satisfy self. This love desires only to draw the beloved object into its own circle. Human love — be it noble or cheap, abiding or shallow — desires to have, to possess, to dominate.

Human love will be one of three types. The first we can describe as instinctive love. We recognize it as passionate yearning for another person. It is concerned primarily with physical beauty or accomplishment. Our modern world glorifies and advertises this variety of love in terms of "sex."

The second type of love is a sublimated love. It is a love of the lofty and beautiful. In contrast to the first, this love is vertical. Here a man reaches upward to love a quality above himself. It is the love which an artist has for beauty, the love of a poet for words, the love of a patriot for his country.

The third variety of human love we know as friendship. This involves mutual affection. It is the love of friends who deeply enjoy being together, sharing thoughts and experiences.

All human love fits into one of these categories. If we are shut up within this circle of narrow self-interest, we have failed to understand what God means by love. Of which of these three types of love does Christ speak when He says: "Love one another"? This is the crucial question.

In the past we have attempted to begin with one of these types of human love. To make it "Christian love," we endeavored to deepen it and to extend it to a larger group. But our failure has been conspicuous. For Christian love is not simply human love extended. The key is given by the Savior when He says: "Love one another *as I have loved you.*"

Here emerges a love which is not of the circular variety. It is in a new form: the form of a cross. It points into the open heavens. Its arms are outstretched to embrace all peoples.

This love is not a Utopian dream. It does not arise from sentiment. It does not spring up from the earth. It does not involve living on a high emotional pitch. Rather it comes down from heaven. It grips life at its center.

God has issued into our world with this love as a concrete reality. He has shown it in Christ. This love becomes, in a measure, a possibility for us because we are in a new world situation. Through Christ we stand in a new existence. We have a new scale of values. Now we are able to love as He loved us — in the form of a cross.

This love is more than a goal toward which we are striving. It is a description of how the Christian man lives. This love wells up in a man after God has spoken His words of divine forgiveness. Its source lies in God. God selects men as instruments through which He funnels His love into the world. God demonstrates sympathy and concern for people as He reaches out through the lives of others.

Christ gave to us more than an example of love. The climax of His life was that instant when the initial cross was plunged into the ground. The love of the world remains in the form of a circle. The love of a Christian is in the form of a cross — rooted in the world, drawing its power from the open heavens, and stretching forth its arms to all people.

**Will the reading of some "comics" make it hard for our children to lead a clean life?**

# Do You Read the Comics?

By WILLIAM G. KENNELL
Editor, *Missionary Lutheran*, Warrington, Fla.

EWING GALLOWAY

I am sitting in the dentist's office awaiting my turn. There is in the same office a boy about nine years old. Next to him is a woman about 35, evidently his mother. To her right sits a young lady approximately 19. All are reading comics. A boy of eleven has just come in. Before taking his seat, he spies a comic magazine. I count; we have four "comic" readers out of eight people.

What about the comics? Are they good? Are they bad? Are they neither good nor bad?

### Tool of Satan

First of all, a person should make a distinction in respect to "comics." Many are by no means funny. Many are but another tool of Satan to fill the minds of people with impure thoughts and quite improper ideas about the relation between man and woman. Such "comics" are a direct violation of the Commandment "Thou shalt not commit adultery." Reading them makes it difficult, indeed, to heed the advice of the Scriptures: "Keep thyself pure."

### Poison

Christian mothers and fathers, do you have such "comics" in your home? Do you read them? Are your children permitted to read them? If so, follow the example of the people of Ephesus, who, when converted, piled up their articles of witchcraft and set fire to them — proof that they were really converted.

Christian parents will probably not permit their children to read those "comics" which contribute to the growth of sinful ideas. The great danger is that Christian parents may be ignorant of what their children are reading. And yet, it ought not be that way. Parents are vitally concerned about the food their children eat. No mother would serve food, however cheap, if it were unwholesome or beginning to spoil. The danger of poisoning would outweigh any advantage or saving in cost. Careful parents even consider the kind of food given, making sure of its proper nourishment for their growing children.

How much more important that Christian parents scan the reading material of their children to make sure it is wholesome material! Literature which instills in the heart of a child the desire for uncleanness, the lust after evil things, the temptation to follow the low ideas set up by those who seek only to make a profit in their magazines — such literature should be banned from every Christian home.

### Supervise Reading

The responsibility for judging reading material shouldn't fall alone upon the mother. Scripture places the husband as the one in authority. While it is quite true that the mother, by reason of her closeness to the homelife of her children, occupies a more advantageous position than the father, remember, the Scriptures declare, "And ye fathers . . . bring them [the children] up in the nurture and admonition of the Lord." Training children in godly living, shaping their thoughts and desires and actions into a Christian pattern is a work for both parents. And Christian parents should supervise the reading habits of their children. Satan continues to use the printed page to his own advantage.

Some "comics" deal with adventure, supposed trips into space, feats of daring in the jungle, on the sea, and in the desert.

Other "comics" actually have humor in them — simple humor which often borders on the silly, but which nevertheless makes a person laugh because of their silliness.

### Overdoing

Children love adventure, delight in letting imagination roam. And they surely love humor. Magazines of the last two types are certainly not sinful. The danger in reading these magazines lies in overdoing it. Not only may youngsters needlessly spend valuable time on "comics," but when boys and girls read only comics, the daily reading diet will be neither beneficial nor uplifting.

More and more good books and magazines will be pushed aside or neglected if "comics" rule. Learning new words and picking up choice phrases of language will be sadly lacking where "comics" hold sway. The desire for more advanced reading will be dulled if the "comics" provide the only nourishment. And the Bible will probably be the book not most read, but most neglected.

### Provide Antidote

Christian parents with a sympathetic, yet firm, hand discourage the eating of too much of one type of food, which in itself may be wholesome. These fathers and mothers also limit and control their children's reading of "comic" magazines. This way may not be easy for parents. Even though they themselves may spend little money for such magazines, they will find that friends and neighbors are giving old copies of "comics" to their children. By providing proper literature in the home, especially the excellent literature our Church publishes, Christian parents will have help in keeping "comics" from ruling.

On the one hand, let Christian fathers and mothers judge their children's reading material with the questions: "Is the magazine in itself sinful? Are things portrayed which violate Christian living? Will the reading of some 'comics' make it hard for our children to lead a clean and pure life?"

If a magazine endangers Christian faith and life, by all means, Christian parents, throw it out!

On the other hand, let Christian fathers and mothers judge innocent comic reading with the question: "Is this reading absorbing too much time or is it causing neglect of more wholesome material?"

Christian parents who are truly interested in their children's spiritual welfare will know how to handle the matter of "comics." They will be guided by the Word of their God.

# Missionary by Proxy

By RUDOLPH PRANGE

Missionary in Manila, Philippines

"How many missionaries do you have in this field?" asked an American traveler in the Orient who was visiting one of the mission stations of his Church. "Thirty-five hundred," replied the missionary in charge. "Excuse me," said the traveler, "I believe you misunderstood me. I did not ask, How many *converts*? but, How many *missionaries?*" "No, I did not misunderstand," explained the missionary, "in this field every convert is a missionary." That is as it should be. Every convert, every Christian, should be a missionary.

Every Christian should be a personal missionary, seeking to win for Christ the unconverted persons with whom he comes into contact.

### Every Christian a Missionary

Every Christian should be a missionary by proxy. Jesus wants you to help make disciples of "all nations." But you cannot go to "all nations" in person. Therefore you join with other Christians in sending out others to do mission work for you — by proxy. It happens to be my glorious privilege to be one of your missionary proxies in the Philippines.

You will not be content merely to call and send missionary proxies; you will want to support them also. You are doing that through the money you contribute through your church.

There is another kind of support which your missionary proxy needs — even more than your financial support. A certain pastor, in urging his people to contribute money, compared the church to a slot machine — it will not work unless you insert a coin. That was not a happy comparison. The church is not a mere slot machine. Mere coins will not make the church function — as it should. More than he needs your financial support, your missionary proxy needs your prayer.

Paul recognized the importance of prayer support. Therefore he pleaded with the Thessalonians: "Brethren, pray for us." 1 Thess. 5:25.

### Prayer Imperative

If Paul needed prayer support, how much more your missionary proxies today — none of them is gifted and equipped as Paul was. Paul's plea "Pray for us" is more than a personal request. He is writing by inspiration of God. Prayer support for missionary proxies is a divine imperative.

Prayer support for missionaries is imperative because of the difficulties encountered. In peace times the Navy used the slogan: "Join the Navy and *see* the world." Glamorous! "See the world!" During World War II that slogan was changed to read: "Join the Navy and *free* the world." Freeing the world was far less glamorous than seeing the world. The task of mission work is to free the world — from the tyranny of Satan. That is difficult. Paul confided to the Thessalonians: "We would have come unto you, even I, Paul, once and again; but Satan hindered us." Satan is still hindering us today. Mission work is not a picnic, not a pushover, not always glamorous. It is difficult. Therefore prayer for missionary proxies is imperative.

### Specific Prayer

Paul mentioned specific things his readers should ask of God in their prayers in his behalf. Pray, said he, "that I may be delivered from them that do not believe"; "that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel"; "that God would open unto us a door of utterance [door for the Word, R. S. V.] to speak the mystery of Christ . . . that I may make it manifest, as I ought to speak."

We should ask God to remove the physical barriers that threaten to impede our missionary proxy in his work: to grant protection from danger; to preserve the missionary and his family in good health; to restrain those political influences that would surround with an iron or bamboo curtain those areas still open to Gospel workers.

Missionary Rudolph Prange, center; Prof. E. C. Zimmermann, left, who formerly served in China and is now in the School of Missions, Concordia Seminary; the Rev. Andrew Fritze, right, missionary in India

We should ask God to remove spiritual barriers; to grant to the missionary the needed light and understanding to point out the way to heaven to souls in darkness; to sustain the missionary in his personal faith in Jesus, so that his morale may be kept at a high level.

We should ask God to "open the hearts" of those who are brought within sound of the Gospel. It was God who opened the heart of Lydia, Acts 16:14. While man can preach the Gospel, only God can convert souls. Prayer that God might do so is imperative.

We should pray God to make qualified persons willing to become missionary proxies for us. In His day, Jesus said: "The laborers are few." The laborers are still "few." To remedy the situation, Jesus added: "Pray ye, therefore, the Lord of the harvest that He will send forth laborers into His harvest."

As we pray to God in behalf of our missionary proxies, let us not fail to thank Him. God has answered the prayers that have been offered in behalf of missionary proxies. He has protected your missionary proxies from harm. He has granted them health. He has opened many hearts and converted many souls. Thousands of people in your various mission fields who have been brought to Jesus are today demonstrating that they, too, are missionaries — personal missionaries. There are, for example, the 18 or 20 members of Lutheran parishes in Manila (Philippines) who each week teach Bible stories to some 1,000 pupils of two elementary schools (after school hours). They are only a few of the many volunteers in the army of Jesus that is marching against Satan's strongholds in your foreign mission fields. Thank God that He is answering your prayers and the prayers of others in behalf of your missionary proxies.

Daniel of old had made it a rule to pray three times a day. While prayer should not degenerate into mere routine, it will keep us from neglecting our praying if we are systematic about it. Resolve now to set aside at least a few minutes each day to talk to God earnestly about the work of your missionary proxies.

Confirmation class, June 15, 1952, of Moreno Lutheran Church at Barrio Moreno, Binalonan, Pangasinan, Philippines. Pastor Enrique Aradanas is in the center of the first row

# And Jesus Said

*They that are whole have no need of the physician, but they that are sick. I came not to call the righteous, but sinners to repentance.* Mark 2:17.

A criticism repeatedly hurled at Jesus was that He associated with people who had a bad reputation, who were stigmatized in the community as men and women of low morality, and whom the most excellent families studiously avoided. Palestine had its more or less clearly defined social strata, based on the various degrees of respectability that obtained in the population of a town or village, just as we have them today.

In replying to the charge that He too freely sought the company of people who were generally despised on account of open transgressions of the Law, Jesus spoke the words quoted above. He does not deny that He sits down with people who on account of their occupation or their conduct were regarded with contempt. Neither does He say that He is unaware of the contempt which the best people of the community had for these social outcasts. But He says that He seeks their company because they need Him.

How foolish for a physician to make calls on people who are well and to refuse to go to those who are ill! He preaches repentance, and the people in need of a change of heart (that is what repentance here means) are precisely those whom, on account of their way of life, society has put on the black list. It is for sinners that He has come.

These words are precious for all who have transgressed God's holy Law, who recognize their own unworthiness, and are eager to have the Lord's forgiveness. Here they have the assurance that the Son of God cares for them, loves them, and offers them the pardon which He has procured.

The question inevitably arises whether there is a class of righteous people who do not need such a call to repentance. Many of the Pharisees and scribes of Jesus' day, whatever their view may have been as to imperfections that still clung to them, were of the opinion that they could well do without the repentance which John the Baptist and Jesus urged. They were altogether in error, as Jesus demonstrates when according to Matthew 23 He uttered one woe after another against them.

The words of our Lord must not be interpreted as signifying that there are people who morally and spiritually are so healthy that they do not need a doctor. He merely defends His course. Let two classes of people be warned, the obstinate servants of sin and the self-righteous folk who think they need no physician. WILLIAM F. ARNDT

# *Your Synod*

Lutheran congregations realized the need of joining with other like-minded congregations. This moved them to get together despite inconveniences for the purpose of organizing our Synod.

The conservation and promotion of true doctrine and a united defense against false doctrine undoubtedly were the primary motive. Burning coals must remain in close contact with each other if they are to continue to glow. Next to the grace of God and sound doctrinal preaching, the close contact between members of Synod in its organization, its joint activities, its District and synodical conventions, its pastoral conferences and teachers' conerences, its meetings of laymen, women, and young people, undoubtedly did much to preserve purity of doctrine.

Another reason for the organization of our Synod was that congregations realized God's kingdom must be extended. Christians have ever keenly felt the need of co-operative efforts. Think of the mother church in Jerusalem; the church at Antioch, which "sent away" Paul and Barnabas on their first missionary journey; the congregation at Philippi, which supplied what the Apostle lacked when he served the Corinthians; the churches in Macedonia, which entreated the Apostles to receive their gift for fellow Christians in Jerusalem.

As time advanced, closer organization became necessary. Pastors, teachers, and missionaries had to be trained for systematic and effective mission work. The Saxon immigrants, who had brought with them several candidates for the holy ministry, realized as God granted success to their undertaking that they would need more trained workers and that if they were to proclaim and teach sound Biblical doctrine, they would have to train them as sound Lutheran theologians. Wonderful vision! What others failed to do and in later years regretted, our fathers initiated when they built the "log hut" in Perry County, Mo. That was the beginning of our colleges and seminaries, which have furnished trained laborers for Kingdom work.

Another very important purpose served by Synod is stated in its Constitution, Article III: "The publication and distribution of Bibles, church books, school books, religious periodicals, and other books and literature." This led to the establishment of Concordia Publishing House. The printing of the LUTHERAN WITNESS, *Der Lutheraner*, our hymnals, our Bible histories, our Catechisms, our Sunday school and Bible class literature, etc., has surely been a wonderful blessing.

J. W. BEHNKEN

# The Ten Commandments

*I. "Thou shalt have no other gods before Me"*

According to Martin Luther this means that "we should fear, love, and trust in God above all things."

God demands absolute supremacy in every human life. It is the Creator speaking to His creatures. Any person or anything that usurps His place of primacy is an idol.

Not all idols are worshiped in the accepted sense of that word. Prayer and sacrifice need not be offered to that which may have robbed God of His rightful position in the human heart.

If all our love is lavished upon some man or woman or child; if our desires center upon some earthly object; if the biggest thing in our lives is a job or a well-stuffed safe-deposit box or a groaning dinner table; if life is not complete unless we spend night after night in silly gaieties; if our modicum of gray matter is permitted to dictate to us what is truth and what is not; if we know it all and the Bible can't tell us anything; if the good opinion of the crowd with which we play around is worth more to us than a good conscience; if we are ready to do wrong or to compromise with evil simply because everybody is doing it; if our first question is, What's in it for me? if men or women, the Church or religion, do not count save as they can advance our interests; — then *we sin against the First Commandment.*

It is a wide subject. The presidency of a bank or a new bonnet — either may be an idol. We do well to look closely at our own hearts to see where our affections lie, to examine our minds to find what dominates them, to pull into the revealing light of God's Word the hidden springs of our conduct.

And if we discover anything to challenge the supremacy of God, let us flee to the Cross. There we may find pardon for sin — against the First Commandment as well as against the rest. There we shall find Christ, who will enable us to cast out all idols and let Himself be our life.

So shall God become first in our lives. GEORGE KOENIG †, 1894—1950

NOTE: *With this issue the* WITNESS *reprints the first of "The Ten Commandments" series from "My Church," parish paper of St. Paul's Congregation of Tremont, New York City, which Pastor Koenig served, 1922—1950.*

---

**"I have long considered** the necessity of paraphrasing the term 'bad conscience' to read 'accusing conscience.' Rather than to speak of a bad conscience and a good conscience, a more accurate contrast would be between an accusing conscience and a conscience at ease." R. W. HAHN

# Editorials

***The "Witness" Watchword:*** **"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." — 1 Peter 2:9.**

## Key to Lenten Blessings

A converted African once said: "When the story of Christ's death was first read to me, I cursed Pilate and the Jews; but when I understood it, I cursed myself, for I, too, have crucified Christ."

The solemn season of Lent loses its meaning and blessing for us unless we come to the same conclusion as this erstwhile pagan. The crucifixion and death of Jesus Christ was not martyrdom at the hands of fanatic and ignorant men. It was decreed in the councils of the Eternal as the only sufficient Sacrifice for the sins of mankind. Our sins, too, helped to drive the nails.

No human mind can comprehend the immensity of that suffering. As the meek and lowly Lamb of God, Christ bore your sins and mine as well as those of all other mortals, past and unborn. Into the bitter cup of suffering placed before Him had been emptied all the vials of divine wrath over human sin. Willingly, obediently, and submissively Jesus suffered the pains and torments of eternal damnation for all men, that "whosoever believeth in Him should not perish, but have everlasting life."

What is the key to the possession of this salvation? This, that we realize our helpless condition, penitently confess our guilt, confidently cast ourselves upon His mercy, firmly believe that Christ died for the ungodly, also for me. For such there is now no condemnation.

## Religion and Broken Health

What does the Christian religion say to its adherents when health seems broken beyond repair and the end of life's pilgrimage is drawing near? Here is one beautiful statement: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions."

The Christian religion does not ask people to close their eyes to the reality of sickness, pain, and death. It does not picture these age-old enemies of mankind as illusions of mortal mind. Holy Scripture teaches that man is sinful and unclean and that the wages of sin is death. Yet it also says that in the next life "God will wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain."

Death is dreadful. Often it is painful. And it is inevitable. Yet through Jesus Christ it has taken on a new aspect. The Bible describes the death of believers as a sleep, a rest from the heat and burden of life's day. It may separate us from our loved ones, but it cannot separate from God. It is the door to God, to the mansions prepared by Christ, where we shall experience the fact that all the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. There will be fullness of joy and pleasures at God's right hand forevermore. Therewith we comfort ourselves when the hour of departure draws near and angels gather round our bed to escort our souls heavenward. That is the faith which overcomes the world and which drives out all fear.

## Silent Witness

Among the exhibits in the Concordia Historical Institute is an ancient Roman coin dating back to the reign of Caesar Augustus. This coin was presented to the Institute by Dr. J. W. Behnken, who had received it from an American soldier returned from overseas duty.

With the curator's permission we shall examine this interesting memento — a silent witness from the long past. Although worn from the traffic of many centuries, it is well enough preserved to identify itself. It bears the imprint of Caesar Augustus' name, but is without his effigy. Christ, it will be remembered, on one occasion spoke of the imperial "image and the superscription" on a coin. While it was impossible to prevent the circulation of such Roman coins in Judea, the money really intended for use there was coined without the likeness of Caesar, a concession Roman officials had made to their Palestinian subjects because these abhorred the idea of paying divine worship to the image of Caesar, an honor he received everywhere else. The fact that the image of Caesar does not appear on the coin in our museum seems to indicate that it was intended for use in the Holy Land. Whether it actually was in circulation there, no one, of course, can say.

The story of the Temple cleansing comes to mind. Here money-changers, dishonest and greedy, attended to the needs of the pilgrims who came to Jerusalem for the great religious festivals. We can picture the scene: the weighing of the coins, the deductions for loss of weight, the arguing, disputing, bargaining; and we can realize the terrible truthfulness of the Savior's charge that the money-changers had converted His Father's house into a mart and a place of traffic.

Perhaps the Roman coin now before us was involved in these financial transactions. Who can tell?

## Lauds Lutherans

"If We Only Had Zeal Like Theirs!" is the heading of the leading editorial in the February 1 issue of the Roman Catholic weekly *Our Sunday Visitor*, "Theirs" meaning Lutherans, specifically the Missouri Synod. The writer refers to "National Lutheran Publicity Week," distribution of Gospel tracts, newspaper announcements, posters, and other publicity activities such as placing the *American Lutheran*, the *Walther League Messenger*, *This Day*, and the LUTHERAN WITNESS, in all public libraries. The editor deplores the lack of "organized effort" to publicize "Catholic doctrine and practice" and urges Catholic parishes to emulate the "zeal of Lutherans" and to make their Church known to every community in the United States.

We are bringing this item to the attention of our readers to show how others view our efforts to publicize our Church and also to encourage them to support all our agencies which are spreading the saving Gospel by means of printed matter, radio, television. Let not your zeal abate! If any Church has what this topsy-turvy world needs today, it is our Lutheran Church.

"Publish among the nations and conceal not!"

## Calling a Teacher in Midseason

Once in a while it still happens that a teacher is called in midseason to another school. Then one hears the hue and cry: "Why doesn't Synod do something about it?"

Synod has done what it could. The Board for Parish Education and Synod have urged congregations not to ask a teacher to leave at mid-term. The congregation is the final authority in such matters. Yet every congregation with the spirit of Synod, which means going the same way together and being interested in each other's well-being and welfare, will consider this matter seriously.

How about this for a suggestion: The congregation may call when it wishes, but it should allow the teacher whom it calls to stay where he is until the end of the school year? It would be well to give similar consideration to the congregation and pastor whenever a pastor is called. The calling congregation should try to be patient, and the other congregation should be considerate, so that parish work is not unduly disturbed.

## And He Was Not a Lutheran

Recently we bought a ticket in the railway station of a Southern city. While waiting for the completion of this transaction, we noticed that at the other end of the long counter the stationmaster, a man of about 60 years, was poring over a book together with a gentleman facing him over the counter. Our attention was arrested when we heard the stationmaster reading aloud the closing verses of First Peter. After the other man had left, we started a conversation with the remark that we had never before seen a Bible on the ticket counter of a depot. We were told: "You'll always see this Bible either on the counter or on my desk. And whenever there is a lull in business, I'm working over my Bible. It's great and wonderful. The man who was just talking to me is an elder of my congregation. He told me that our pastor was called out of town and probably wouldn't be home for our Bible study hour this evening. And so I am to take over if he can't make it. We were discussing whether I should continue where the pastor left off last Wednesday or begin with the next Epistle. We work through the whole Bible. Say, you are a clergyman. I saw your clergy certificate. Perhaps you could help me out with a difficult passage that I came across this morning. I've been thinking on it the whole day." A lengthy and, we believe, fruitful discussion of this particular passage followed.

No, this man was not a Lutheran. In fact, we wondered how many Lutheran men and women have a Bible at their place of work and use it in their spare moments and are unashamed to testify to their faith as did this non-Lutheran stationmaster. This man points out for us all a use of the Bible that should not be overlooked in the current Bible Study Advance.

## Fasting and Fasting

Pope Pius XII in January issued new rules for Roman Catholics regarding the practice of fasting before Mass. Now, we have no quarrel with anyone who wishes to abstain from eating and drinking as long as such fasting is not made obligatory. If done in the right spirit, fasting can be God-pleasing, but God has not commanded it. True fasting is spiritual and consists in sincere repentance for sin and acceptance of God's mercy.

## Our All-Sufficient Redeemer

The Sacred Scriptures, particularly the Lenten story, present the Son of God to us in a threefold light.

First and foremost, He is pictured to us as the Savior, the Lamb of God, sent from heaven to free us from our sins. This is the essence of the Gospel, the glad tidings of our salvation. "He is the Propitiation for our sins, and not for ours only, but also for the sins of the whole world." "There is therefore now no condemnation to them which are in Christ Jesus."

Secondly, Jesus is set before us in the Lenten Gospel as a Lamp and a Light to show us the way in which we, too, should walk. "Christ also suffered for us, leaving us an example, that ye should follow His steps; who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously."

Thirdly, Holy Scriptures would have us see in Jesus our divine Helper in time of need. "For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need."

The choicest blessings of Heaven await those who devoutly contemplate this deathless story. Will you do it?

## Dare It Be Peace at Any Price?

The Church has much and can lose much. It has the Word of God, which it must hand down and hand out, without giving any part of it away.

For the sake of so-called peace there are those who would barter away at least some of the truth. They practice appeasement with those who want to be free from the Word — all for the sake of so-called peace! They are impressed by the statements: "We should be doing the Lord's work; why spend so much time on doctrinal discussions?" "It is merely a squabble of theologians." These and other related ideas are but diversionary tactics. One should be done, the others not left undone. The truth must be guarded, must be used, and be put to work in the field.

Christ spoke out clearly: "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Read the rest in Matt. 10:23-39. We must not shrink from cross-bearing. No, it cannot be peace at any price.

## Truly Religious

A review of religion of the past year indicates that religious values are stressed more now than a few years ago. Leaders in public affairs have frequently made appeals in the name of God and called for reliance upon divine providence. The press, it seems, has given more space to religion than formerly. Attacks on religion have diminished. America is said to be a believing nation. In fact, it has become quite fashionable to be religious.

While we are thankful for this apparent advance upon the religious front, we dare not forget that being religious, no matter how fervent and sincere, is not the same as being Christian. Appeals to God and reliance upon divine providence are of no avail for salvation unless they are based upon the merits of Christ. Only reliance on the Redeemer's atoning sacrifice makes a person truly religious.

# California Concordia

By MARTIN J. NEEB
Executive Secretary, Board for Higher Education

The amazingly rapid development in all parts of California and the consequent growth of our Church's opportunity there are attaching new importance to Synod's California Concordia College. Founded under primitive conditions in a two-story frame residence 45 years ago, this campus today has a replacement value of about $700,000. The school must be developed still further if it is to meet the increasing demands of growing Lutheranism on the West Coast.

The major adjustment which "Conquest for Christ" funds have made possible consists of plant improvements and renovations for teacher-training facilities at this school. Under present arrangements prospective Lutheran teachers from this region no longer face the 2,000-mile trip across the mountains to take the first part of their specialized training. The results of the new arrangement will become apparent in June when the college will furnish 11 graduates for Synod's terminal schools at Seward or River Forest. In addition, seven preparatory-college graduates for the ministry will enter the St. Louis Seminary.

### Dormitory Modernized

An advance grant, subsequently refunded through "Conquest for Christ," provided the immediate expansion of the food service facilities and the modernization of the men's dormitory. Land has been purchased adjacent to the girls' dormitory for future preliminary teacher-training of girls.

### Administration Building

The major structure on the California campus is the administration-classroom building which Synod built in September, 1948, at a cost of $245,000. Regarded as a model of modern school architecture, this building includes well-equipped classrooms and science laboratories; chapel-auditorium; faculty consultation rooms; administration offices; board room; and library.

The Bente Memorial Library occupies a special wing of the Administration Building. Its serviceable equipment and beautiful furnishings were provided by a $10,000 gift from a consecrated Lutheran layman, William G. Bente of Oakland.

Other campus buildings include an inadequate gymnasium for men; general utility building for women students; and president's residence.

In 1949 the Lutheran Education Society of California purchased a nearby suitable residence, remodeled and renovated it at a cost of $15,000 for a girls' dormitory.

### Enrollment

In 1948, with a total enrollment of 195 students, 128 were general students, and 67 were preparing for full-time service in the Church. In this year's enrollment of 200, only 53 are general students, and 147 are preparing for full-time Church service. Through this shift in enrollments the school devotes 73 per cent of its facilities and personnel to the training of professional church workers.

### New President

In July, 1952, a new president, Prof. Oscar T. Walle, formerly dean at St. Paul's College, Concordia, Mo., assumed office. He succeeded President Theodore Brohm, who served throughout most of the life of the institution, from 1909 until his retirement in June, 1950. Prof. Ernest Scaer was acting president during the two-year vacancy. Some of the staff of 17 men and women who operate the institution are salaried from local funds.

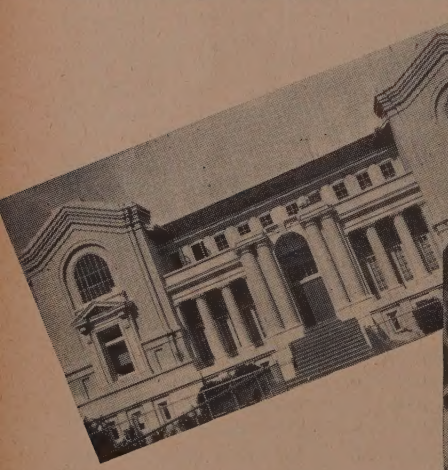
### Founded by District

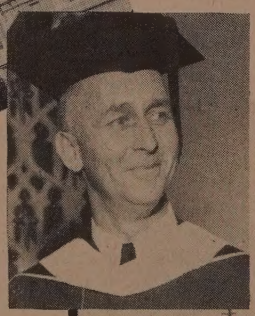
California Concordia College, third-youngest of Synod's schools, in 1906 was founded about two miles east of Oakland's business section by the California and Nevada District. In 1915 the present site was acquired by the Lutheran Education Society, which had been organized three years before. The addition of the junior college department in 1918 enabled students to receive six years of their ministerial training at the school. Five years later the District turned over the school to the general body. Oakland introduced co-education on the high school level in 1938 and in the junior college classes in 1951 with the opening of the teacher-training program.

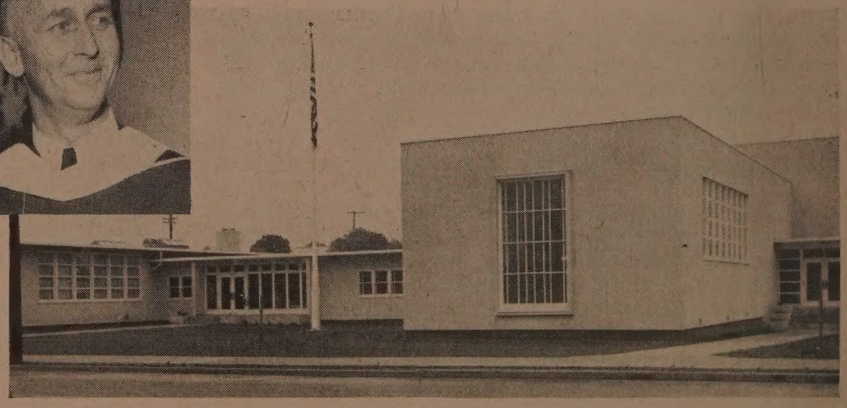
### Needs

Pressing needs at the Oakland Concordia are provisions for a music building to accommodate the work associated with the teacher-training program and additional dormitory and physical education facilities.

On a long-range basis the Board for Higher Education is considering the eventual establishment of seminary training facilities and terminal teacher-training programs also on the West Coast because of the immense distances separating Western from our terminal Eastern institutions.







Top: The main dormitory for boys.

Center: President Oscar T. Walle.

Right: New Administration-Classroom Building.

## SEMINARY HEAD

Dr. Walter A. Baepler has accepted the presidency of Concordia Theological Seminary, Springfield, Ill. He is the ninth president of the school, founded by the Missouri Synod in 1846.

After the retirement of Dr. G. Christian Barth, Dr. Baepler, a member of the Springfield faculty since 1936, served as acting president since last July. He was elected to the new office on January 16, 1953.

Dr. Walter A. Baepler

Upon his graduation from the St. Louis Seminary, Professor Baepler continued his studies at the Manitoba Normal School, Winnipeg, Manitoba, Canada, and at the University of Alberta, where he held a fellowship in Greek research. In June, 1952, Concordia Seminary, St. Louis, conferred on him the honorary degree of Doctor of Divinity.

Dr. Baepler held pastorates at Haultain and McEachern, Saskatchewan, and at Winnipeg. He was superintendent of Lutheran missions in Saskatchewan and Manitoba and executive secretary of the Lutheran Immigration Board of western Canada, at which time he made official visits to eight European countries. From 1923 to 1936 he was instructor of languages at Concordia College, Edmonton, Canada.

In 1948 Dr. Baepler was a representative at the Bad Boll Lutheran Theological conferences in Germany. He is chairman of the Committee on Doctrinal Unity, a member of the Committee on Bible Versions, and since last August president of the Synodical Conference.

## MEETING ON "COMMON CONFESSION"

More than 60 national and district officers of the American Lutheran Church and of The Lutheran Church — Missouri Synod concluded a three-day meeting, February 9—11, at Chicago. The executive committees, the district presidents, and the commissions on unity and fellowship of both church bodies attended the meeting.

The sessions, held at the Morrison Hotel, were devoted entirely to discussion of the second and final section of the *Common Confession*, prepared by commissions of the two church bodies. The first section of the *Common Confession* was approved as a confessional statement by the 1950 conventions of both churches.

The new addition to the common confessional statement, submitted to the officials of the church bodies for the first time at this meeting, discusses problems of practical church life. Among the subjects treated are the Church's mission, the Church's resources, the Church's ministrations, the home, vocation, education, and government. The document concludes with extensive paragraphs on relationships between Lutherans and other Christian churches, and on the Lutheran attitude toward anti-Christian organizations.

The meeting adopted no resolutions. The policy of both Lutheran bodies is to work toward "altar and pulpit fellowship" by arriving at agreement in doctrine and practice. Such fellowship does not now exist between the two churches.

In 1953 the triennial convention of The Lutheran Church — Missouri Synod will act upon the new confessional statement, which will be submitted by its Committee on Doctrinal Unity. The Committee on Unity and Fellowship of the American Lutheran Church will offer the same document for approval of the 1954 convention of that church body.

The Missouri Synod numbers 1,890,000 baptized members in the United States, Canada, and South America, with foreign missions in Asia and Africa. The American Lutheran Church has a total of 765,000 members in the same area.

## WHY FOREIGN MISSIONS?

Is it worth while to pour money and effort into mission work in faraway places like India? Personally I think items like the following answer the question far better than statistics on conversions and baptisms. These three quotations touch on a 21-year span in the life of Devapiriam, a simple layman in our India Church. He was poor in this world's goods but rich in Christ.

The first two form a double entry. Twenty-one years ago I wrote about the death of Devapiriam's mother, an impoverished and illiterate granny in the small village of outcastes whom I, then a fledgling missionary, had the honor to serve. The last one is a letter (quoted verbatim) I received in January after Devapiriam's death. His son-in-law wrote me. See the fruit of the Gospel in the heart of Devapiriam and his mother, and then answer the opening question.

"February 15, 1932: I went to Yerigutti this morning to give Annal, who is ill, Communion. She seems to be nearing the end and is eager to depart and be with the Lord. Asked if she were ready to go, she said, 'Yes, *today*.' She is quite alert, though her swollen body is full of pain. Her answers to our questions revealed a wonderful faith in her Savior. Devapiriam said that his father had died a heathen and had gone to hell. He was glad his mother had become a child of God before she left this world. . . .

"February 18, 1932: We planned to visit Devapiriam's mother but were surprised to hear that she had died half an hour before we arrived. Solomon said it was an easy death. His mother bathed, ate, lay down, and slept the sleep of death."

"Vaniyambadi, January 13, 1953. Rev. and Dear Sir: I regret very much to inform you that my father-in-law, Mr. Devapiriyam, Yeriguthi, died on 10th Saturday Janunary 1953 at 2 P. M. . . . On Friday evening he sent for Pastor Perinbanayagam to give Lords supper. At once Pastor came. Before his arrive he cleaned himself and ready for him and read Ps. 91 & 93 and sang the lyric 'The Foundation Art Thou, My Lord.' and spoke with the Pastor about one hour. The next morning he called his wife and said: 'Do not weep and beat on your chest as heatherans' and called his children and adviced them 'Do not forget prayer, monthly collection to be paid regularly, and so on, and said 'The Lord is calling me. I am going, he is standing there, see him,' and closed his eyes at 2 P. M."

H. Earl Miller

Nagercoil, South India

## YOUTH CONFERENCE HIGHLIGHTS

*Place:* De Soto Hotel, St. Louis, Mo. *Time:* January 14—15, 1953. *Chairmen:* Drs. C. Peters and L. Spitz; *secretary:* the Rev. A. J. Irmer. *Attendance:* 35 representatives from various Districts of Synod, Canada, and the Walther League.

In the opening address, President J. W. Behnken pointed out that 30,000 children are confirmed each year, a total of 120,000 for a four-year period, the teen-age group; only 26,000 of these are enrolled in Bible classes and only 76,000 are in the Walther League. He stressed the difficulties of youth work in our churches: many outside distractions; induction into the Armed Forces; war conditions; a certain spiritual inferiority complex af-

From l. to r.: Rev. A. R. Kretzmann, Rev. A. T. J. Irmer, Dr. L. W. Spitz, and Mr. Gilbert Muchow

fecting our boys and girls; ineffectiveness of much of our Bible class program and planning on the congregational level. Dr. Behnken asserted that we must direct our young people to the Cross, teach youth the importance of church work and participation in congregational activities, and the need of missions.

President Edgar Fritz of the Walther League stated that the Bible Reading League has distributed 25,000 New Testaments in 75 countries in 40 languages. He pointed out weaknesses in the Walther League, but declared, "The best years of the League lie ahead."

"Chief" Weiherman reported that 60 camps, operated by the Walther League last year, had an attendance of about 2,700 young people. He asked, "Should there be more religious emphasis at the camps?"

The Rev. A. R. Kretzmann expressed the thought that the L. S. V. schools may be pointing to the pattern of a more effective youth program for our Church.

The Findings Committee, headed by the Rev. Victor A. Bartelt, suggested that the various Districts consider the celebration of Holy Communion at the Walther League conventions. This suggestion aroused much discussion. The committee asked for more space for the youth endeavors of our Church in synodical publications.

Midland, Mich. E. Rook

# NEWS

**President and Mrs. Eisenhower** joined the National Presbyterian Church in Washington, D. C., February 1. Rev. Edward L. R. Elson, minister of the congregation, reported that the President was received into membership on Christian Baptism and confession of faith and Mrs. Eisenhower on confirmation of her baptismal vows. The action was the climax, Dr. Elson said, "of long consideration by the President and instruction by the pastor." President Eisenhower had not been baptized prior to this ceremony; his wife is a baptized Presbyterian. At the nine-o'clock service the Eisenhowers received Communion. The President has moved from one Army post to another, Dr. Elson said, "and has never staked down his faith. This is his home church now."

**After the worst floods** to hit Holland in 500 years, Queen Juliana of the Netherlands last month appealed in a broadcast to the Dutch people to have faith in God as they faced the staggering task of recovery. Flooding salt water ruined one sixth of the country's farmland, brought distress to a million and death to 1,372 of the nation's 10,500,000 population, of whom at least 300,000 were left destitute. "God now calls upon our powers of resilience and upon our faith in Him," the Queen said. "All these sufferings lead but to one deliverance, for the living as well as the dead, and that is in the mercy of God working in every one of us. Where there is distress, God's blessing is near."

J. R. Wolfensberger, president of the General Synod of the Netherlands, in a call for a national day of prayer and sacrifice: "Let us confess our sins and pray for mercy and forgiveness. In our first prayer let us commemorate all those afflicted physically, materially, or mentally by the disaster."

Church leaders in Brussels and in West Germany have asked Christians to aid victims of the flood disaster.

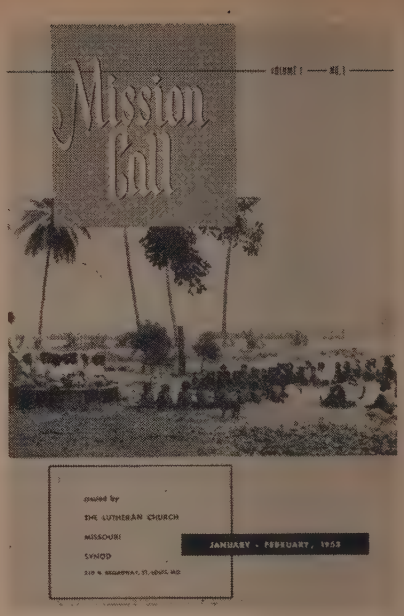
The Christian Rural Overseas Program, which has its headquarters in Elkhart, Ind., immediately arranged to ship 80,000 pounds of powdered milk, 40,000 pounds of lard, and about 250,000 pounds of clothing to flood victims in Britain, Holland, and Belgium.

Lutheran World Relief sent supplies valued at $20,000, plus 20,000 pounds of clothing to England and Holland.

**"The Christian Century"** issue of February 4 prints the following comment, by Cecil Northcott from London, under the title "British Discovering Lutheranism": "Although Lutheran church membership in this country [England] is only 60,000, the place of Lutheranism in the universal church is being recognized and understood here as never before. An instance: the reception given the first volume of *Reformation Writings of Martin Luther.* Based on the famous Weimar edition of Luther's works, this new English translation was made by Lee Woolf. The influence of Calvin in British theology and churchmanship still far outweighs that of Luther and Lutheranism, but this new discovery of Luther may have important effects on our religious life."

**Members of Messiah,** Detroit, in December honored Pastor A. H. A. Loeber on his 40th anniversary as pastor of the congregation. Pastor Loeber, secretary of the Mission Board of the English District, has missed only one meeting (because of the death of his mother) of the approximately 400 sessions of this board during the last two decades.

**Result** of an amalgamation meeting of a synodical committee and an English District committee, according to the English District edition of the Lutheran Witness, was expressed by a member of the District committee thus: "The synodical committee recognized the unique program of the English District and the difficulty involved in dissolving such a District."




**The first issue** of the *Mission Call,* new magazine issued by Synod through its Department of Stewardship, Missionary Education, and Promotion, appeared in February. The editor is the Rev. J. E. Herrmann. The magazine of 24 pages, 6″×9″, will appear six times a year. The annual subscription is 75 cents for a single copy; in groups of ten or more, 50 cents. Address Mission Call, 210 N. Broadway, St. Louis 2, Mo.

Printed in blue and black, the well-illustrated first issue carries articles on our Church's missionary work among the Moslems and reports from India, Brazil, Nigeria, Venezuela, New Guinea, and Japan. "Synodogram" and information about missionaries and their families also appear in the initial number.

**After the train accident** at Union Station, Washington, D. C., shortly before the inauguration, Pastor H. B. Roepe of Trinity Church came to the station within a few minutes after the disaster and was able to minister to some who had been injured and who called for a Protestant minister. He notified pastors of other denominations for hospitalized patients who asked for a clergyman of their own church.

**Dr. William G. Pollard,** executive director of the Oak Ridge Institute of Nuclear Studies, who recently was ordained as an Episcopal deacon, believes that the primary function of science is to serve as "new eyes and ears" for learning more about God and a "new voice" for praising Him. The Church, Dr. Pollard said, instead of being regarded as "the mystical Body of Christ," has come to be looked upon as an organization for mutual moral elevation "whose function is to do good in society and dispense charity."

**The Senate Judiciary Committee** in February unanimously approved legislation designed to make an airtight Federal ban against transporting immoral literature, films, or pictures across State lines. The bill, designed to close loopholes revealed by a recent Congressional investigation, is similar to a measure which the Senate passed last year but which the House failed to enact. A number of church groups pleaded for tighter legislation against national distribution of indecent literature.

**The Ohio Council of Churches** filed with the State's Supreme Court a brief maintaining that people are entitled to be protected by the State from "motion picture presentation of themes and scenes which may promote juvenile delinquency, disrespect of law and order, or pander to low and indecent desires." The brief — submitted in connection with a pending case in which Superior Films, Inc., questions the legality of Ohio's movie censorship — also states: "The presentation of subjects dealing in an offensive way with obscenity, immorality, and crime are not only an insult to our citizens, but a positive source of the increasing cancer sore of lawlessness." Ohio's Division of Film Censorship barred the motion picture firm's film "M — for Murder" from showing in that State.

The Georgia House of Representatives unanimously passed a bill to establish a three-man State Literature Commission to investigate obscene reading matter. Church groups in Georgia had called for the commission to investigate so-called "girly" magazines and other publications regarded as questionable and obscene.

**"We church people,"** Elson Ruff writes in the January 14 issue of *The Lutheran* (ULCA), which he edits, "have a definite part in our nation's political life. It is to create an atmosphere of patience, tolerance, and good will toward those who are trying to serve the public honestly. We are against every maneuver to put selfish interests ahead of the general welfare.

"It is true that the kingdom of God will not come through the efforts of any administration in Washington. It comes as men are blessed sufficiently through God's gift of Himself to live in Christlike love among their fellow men."

**KFUO received** the following telegram, February 9, from the Federal Communications Commission: "Commission on February 4, 1953, granted application for new television station on Channel No. 30, Clayton, Mo." Competition from an out-of-town company which applied for the same channel would have necessitated a hearing, but the out-of-town company withdrew its application, leaving KFUO's application unopposed.

**Gov. Allan Shivers** of Texas appointed Prof. George J. Beto, president of Concordia College, Austin, as a member of the Texas Prison Board. The appointment was made last month.

**Ashburn Church,** 83d St. and Homan Ave., Chicago, has three services every Sunday morning to accommodate the crowds that come to the little chapel. A second building, now under construction, will connect with the chapel to give the needed room. Ashburn, a new congregation only five years old, under the guidance of the Rev. Wm. Wittrock has grown in two years from 71 to 400 members. "Not only is our church," says the pastor, "in an area of new homes, but our members are mission-minded. One family will bring one or two more by talking about the church." The *Chicago Sun-Times* of December 1 carried a two-column article on Ashburn's building progress.

**A board of review** for literary censorship in St. Cloud, Minn., has banned more than 300 books and periodicals from St. Cloud, a city of nearly 30,000 persons. Two clergymen are on the board, created by city ordinance about three years ago. The *Minneapolis Star* stated that the St. Cloud system has given strong impetus to a movement toward State literary censorship. Mrs. Elmer Barg, a white-haired grandmother, is credited with a large portion of the action for the censorship movement in St. Cloud after she heard, in the grocery store she manages, children discuss crime comics. Shocked, she looked into what the kids were reading and became indignant. Mrs. Barg, a Catholic, phoned the editor of the diocesan official weekly paper. She and the priest conferred with the mayor, who appointed a board to study the comic-book situation. The St. Cloud ordinance makes it unlawful for any person or organization to print, distribute, or sell comic books, magazines, papers, or books within the city which feature "an account of horrors, robberies, murders, arson, assault with caustic chemicals, assault with a deadly weapon, burglary, kidnaping, mayhem, rape, theft, voluntary manslaughter, ridicule of law enforcement or parental authority; or are obscene, immoral, lewd, or suggestively obscene, immoral, or lewd; or ridicule any person or persons by reason of race, creed, or color; or advocate un-American or subversive activities."

**About a hundred Lutheran doctors** and nurses of the Chicago chapter of the Lutheran Medical Mission, at their fifth annual meeting, resolved to give $1,000 toward the projected clinic in Sapporo, Japan, and to gather additional funds for the clinic from Chicago Lutherans who are associated with the medical profession. Dr. Albert Seidel, superintendent of Walther Hospital, presided at the meeting; the Rev. Herman Koppelmann of the Foreign Mission office in St. Louis spoke.

**Mrs. F. J. Lankenau,** widow of the late Dr. Lankenau, who was Vice-President of Synod for 13 years, died October 17, 1952, in her 87th year.

**About 12,000 full-time lay evangelists** are working throughout the Soviet Zone of Germany to bring the Christian message to the people, the Rev. Bengt Hoffman of Geneva, Switzerland, secretary for Germany and Austria of the World Council of Churches' Department of Inter-Church Aid, reported in New York to leaders of the University Christian Mission. Pastor Hoffman said that the lay evangelists, who meet twice weekly with children to teach them hymns and Luther's Small Catechism and also conduct Sunday services and Bible groups for adults, are taking a leading role in teaching religion in East Germany because only Communist materialism can be taught in the schools.

**The Catholic Press Association** reports that Roman Catholic newspapers and magazines in the United States have 17,251,449 subscribers, 404 magazines with 13,517,623 subscribers, and 145 weekly newspapers with 3,738,826.

**Conference of Missionaries on Furlough, Lutheran Building, St. Louis, Mo., January 28—30, 1953**

Standing (left to right): Vicar Lester Hall (Japan), Vicar Elwood Fromm (Japan), A. H. Strohschein (Philippines), Herbert Kretzmann (Philippines), Rudolph Prange (Philippines), H. T. Manns (India), Rich. Brauer (India), K. M. Zorn (India)

Seated: D. S. Stevenson (India), H. F. Peckmann, Mrs. Peckmann (India), Theo. Michalk (India), Angela Rehwinkel (India), Fr. Schalow (China), Wilbert Holt (China)

**The New York State Council** of Churches' Legislative Committee has reaffirmed its opposition to any bill that would legalize bingo, after several representatives had sponsored bills at the State capital to legalize bingo games for religious, charitable, benevolent, and veterans' organizations. "The proposal to exempt church and charitable organizations from the general law," the Committee said, "presents the curious situation of saying in effect, 'that which is immoral for the general populace is moral for those who are expected to be the moral leaders of the community."

**The parsonage** at Zion Church, Walburg, Tex., welcomed its first birth in 52 years. On January 7 Pastor and Mrs. W. F. Bielefeldt became the parents of a daughter.

**"Teen Time,"** our Church's new magazine in Braille, for teen-age blind boys and girls, began publication last December. Beginning in February, *Teen Time* will appear also in large 14-point bold type to reach youngsters whose eyesight is too weak to read ordinary type. The new magazine, which superintendents of schools for the blind and the children themselves have welcomed, reaches a field untouched by any other religious or secular magazine. Children may write for a free subscription to the editor, the Rev. Harold Storm, 3482 East Blvd., Cleveland 4, Ohio.

**A Seventh Day Adventist** couple, Mr. and Mrs. Clyde H. Harris of Pendleton, Oreg., gave a $10,000,000 lumber manufacturing business to their Church a few weeks ago. "We have tried to be faithful in our dealings with the Lord, and He has given us far more than we deserve. Now we are giving our entire business to Him," Mr. Harris said. The firm has a payroll of 600, more than half of them members of the Church which regards Saturday as the Sabbath. Harris will retain ownership of orchards, two wheat ranches, and a cattle ranch.

President W. H. Branson of the Seventh Day Adventist Church said that returns from the lumber business will help support churches, schools, and hospitals of the denomination.

**Day Dankenbring,** editor on the *Farm Journal* staff and present editor of the *Philadelphia Lutheran,* is a member of Redeemer in the City of Brotherly Love.

**Bishop Otto Dibelius** of Berlin, Evangelical Church leader in Germany, accused the Communists of introducing slave labor into East Germany. Bishop Dibelius said tens of thousands of miners were being compelled to work in the uranium mines of Saxony against their will. "Moral and hygienic conditions are appalling," he said, "but no attention is paid to complaints and protests." In an address he pleaded that work should be shared by everyone. Twice within a quarter of a century all property in Germany was wiped out. "Everyone has to work, and the Church regards this as a good sign," he said. "No educated man any longer feels embarrassed if people see him sweeping the pavement in front of his house." In this respect conditions in Germany, he stated, are "healthier." Many students now must earn money by physical labor for their education fees. The Church in Wuerttemberg, he pointed out, demands that every candidate for ordination work at least six months in a mine or a factory.

# DEATHS

**Richard B. W. Brenner** (June 28, 1873, Neuguth, West Prussia, Germany, to December 16, 1952, Peoria, Ill.) at the age of 11 came to the U. S. with his family and settled in Meriden, Conn.; graduated Concordia Seminary, Springfield, 1902. His first charge was at Lima, Ohio. In 1906 he accepted a call to Zion, Mt. Pulaski, Ill., where he labored for 14 years. In 1920 he went to Trinity, Peoria, Ill., where he served for 32 years. On September 7, 1952, the congregation observed the 50th anniversary of his public ministry. During that week he was placed under the care of a physician. His wife, Flora, nee Yauch, and one son, Clifford, survive him. Funeral services were conducted December 19 at Trinity Church, his pastor, the undersigned, preaching on Psalm 23. Interment was at Lutheran Cemetery, Peoria.

R. G. FINKE

**Rufus P. Young** (March 4, 1897, Sharon, Wis., to December 27, 1952, Oakdale, Iowa), son of Phillip and Margaret Matthias Young; graduated Concordia Seminary, Springfield, Ill., 1919; served Zion, Hoffman, Minn., 1920 to 1924; St. John's, Arena, N. Dak., 1924 to 1928; St. Martin's near Marengo, Iowa, 1928 to 1932; St. John's near Victor, Iowa, 1932 to 1944. His pastorate at St. John's near Monticello, Iowa, began in 1944. He also served our District as institutional missionary at the Men's Reformatory at Anamosa, Iowa. The past four years he was Secretary of Missions for Iowa District East.

January 15, 1920, he married Anna Mohr of Hartley, Iowa. Ten days before his death he was hospitalized at Oakdale Sanatorium. He is survived by his wife; three sons: the Rev. Rufus L. of Hinton, Okla.; Paul of Blairstown, Iowa; and Mark of St. Joseph, Mich.; and four daughters: Ruth (Mrs. Sam. Schuetz); Miriam of Mattoon, Ill.; Esther, and Elizabeth of Monticello.

Funeral services were conducted December 30, 1952, at St. John's Church near Monticello. Pastor H. J. Heilman preached the sermon; Pastor J. Schliepsiek officiated; and the undersigned held the committal service. THEO. ROTTMANN

**Martin E. Bittner** (October 14, 1865, near Milwaukee, Wis., to January 21, 1953, Kankakee, Ill.), son of Gottlob and Marie Bittner; attended Northwestern College, Watertown, Wis., 1878 to 1883; Teachers' Seminary, Addison, Ill., 1883 to graduation in 1886; student-teacher in Denison, Iowa, 1884 to 1885.

He served as teacher and organist at Bethlehem Church, Evanston, Ill., 1886 to 1905, and at St. Paul's Church, Kankakee, 1905 to 1939, when he retired.

In 1892 he married Marie Meyer, Watertown, Wis., who, with their son Walter of Cicero, Ill., and daughter, Mrs. Esther Groenewoud, Kankakee, survives him. One son and one daughter preceded him in death.

At the funeral service in St. Paul's, Kankakee, January 24, the Rev. Carl Haller preached, and the undersigned pastor of the church officiated and conducted the committal in Mound Grove Cemetery, Kankakee. HERBERT F. BOHLMANN

**Leroy C. Rincker** (August 20, 1896, Crete, Ill., to January 28, 1952, Milwaukee, Wis.), son of William F. and Minnie Wehrli Rincker, attended St. Luke's Lutheran School, Chicago, Concordia College, Milwaukee, and was graduated from Concordia Seminary, St. Louis, in 1922. He did postgraduate work at the Seminary, Columbia University, Wisconsin University, and Marquette University. In 1952 Concordia Seminary, St. Louis, awarded him the honorary degree of Doctor of Divinity.

On the faculty of Concordia College, Milwaukee, from 1923 until the time of his death. He became president of the school in March, 1936.

A member of Trinity Church, Milwaukee, he also served the congregation as president the past years. For 17 years Dr. Rincker was director of the Milwaukee Lutheran Radio Committee; he was scheduled to preach over WTMJ at the radio program's 25th anniversary on February 22.

August 15, 1923, he married Edna Huettmann of Chicago, who with his brother Norbert of Binghamton, N. Y., survives him.

The night before his fatal heart attack Dr. Rincker wrote an article for the LUTHERAN WITNESS.

The Rev. Arthur Oswald, President of the South Wisconsin District, preached the funeral sermon, held at Trinity, Milwaukee, January 31. Dr. Henry A. Grueber spoke the prayer; President W. F. Wolbrecht of St. Paul's College, Concordia, Mo., spoke on behalf of the colleges; the undersigned read the obituary and held the committal service at Wanderers' Rest Cemetery, Milwaukee.

ERWIN S. TIEMAN

**Theodore S. Estel** January 10, 1874, Council Bluffs, Iowa, to February 3, 1953, St. Louis, Mo.), son of the Rev. Philip and Sophia Estel; graduated Concordia Seminary, Springfield, 1902; served congregations at Burlington, Ill.; Shiloh Hill, Ill.; and Platt Center, Nebr. After assisting his father for several years, in 1915 he resigned from the ministry because of deafness and became a distributing agent for Stark Bros. Nursery and Orchard Co., Louisiana, Mo.

Pastor Estel, unmarried, is survived by a nephew and a niece.

At the funeral service, held at Beiderwieden's South Side Funeral Home, St. Louis, February 7, the undersigned preached. Pastor Estel's classmate at St. Paul's, Concordia, Mo., the Rev. Theo. Walther, read the committal service at Concordia Cemetery, St. Louis.

HENRY W. HOLLS

# Announcements

## Ordinations and Installations

### CANDIDATES

**Ordained and Installed:**

*Freiberg, Herbert,* Our Savior, Gospel Center, Cleveland, Ohio, by W. H. Storm, Aug. 10, 1952.

*Riedel, Hubert,* Concordia, Columbus, Ohio, by M. W. Riedel, Sept. 7, 1952.

### PASTORS

**Installed:**

*Barth, G. Chr.,* St. Paul, West Allis, Wis., by Pres. A. H. Oswald, Oct. 12, 1952.

*Bluhm, G. R.,* Concordia, South St. Paul, Minn., by Walter W. Beltz, Jan. 25.

*Brack, Virgil W.,* Redeemer, Russell, Kans., by O. L. Mueller, Jan. 25.

*Brill, Paul H.,* Trinity, Long Prairie, Minn., by W. E. Friedrich, Jan. 25.

*Dequin, Henry C.,* St. Paul, Ironton; St. John, Bismarck, Mo., by H. G. Halter, Jan. 25.

*Doctor, Luther M.,* Trinity, Fremont, Nebr., as Executive Secretary of the Lutheran Children's Home Society, by H. G. Cattau, Jan. 25.

*Frenzel, C. O.,* Zion, Owego, N. Y., by Paul A. Boriack, Jan. 18.

*Frese, E. H. L.,* Zion, Leoti, Kans., by Karl E. Kuebler, Feb. 1.

*Gieschen, Theodore,* Zion, Ashton, Idaho, by Waldo H. Rist, Feb. 1.

*Goehle, Theodore,* St. Stephen, St. Paul, Minn., by Pres. H. A. Gamber, Feb. 1.

*Hartmann, Paul F.,* Emmanuel, Dwight, Ill., by E. W. Schwartz, Feb. 1.

*Johnston, Robert G.,* St. Matthew, near Merrill; St. Paul, near Merrill, Wis., by Markus Berndt, Feb. 1.

*Koberg, Elmer W.,* Bethlehem, St. Paul, Minn., by C. J. Nuernberg, Feb. 1.

*Kurth, Woodrow W.,* Zion, Pittsburg, Kans., by Richard E. Hasz, Jan. 25.

*Light, Gordon H.,* Immanuel, Farmingdale, Ill. (additional congregation), by Ralph C. Fessler, Jan. 11.

*Rock, R. L.,* Trinity, Taylorville, Ill., by Ralph C. Fessler, Jan. 18.

*Schliebe, Martin J.,* Calvary, Flint, Mich., by H. A. Reischauer, Jan. 18.

*Westhoff, Chalmer,* Zion, Corder, Mo., by H. J. Kleindienst, Feb. 1.

### TEACHERS

**Installed:**

*Bathje, A. W.,* Bethesda, Chicago, Ill., by Frank Wittmer, Aug. 24, 1952.

*Bernhard, Melvin,* Immanuel, Perryville, Mo., by A. M. Lohmann, Aug. 17, 1952.

*Christensen, Glen,* Immanuel, Chicago, Ill., by Henry C. Luedke, Aug. 10, 1952.

*Firnhaber, Donald,* Trinity, Lincoln, Nebr., by F. Worthmann, Jan. 25.

*Krallmann, A. C.,* Zion, Staplehurst, Nebr., by F. Bangert, Jan. 25.

*Wegehaupt, Adolph,* Trinity, near Buhl, Idaho, by R. C. Muhly, Jan. 25.

## Ground Breaking

*San Antonio, Tex.* Concordia, educational unit, Feb. 1.

*Wilson, Tex.* St. Paul, church, Jan. 4.

## Cornerstone Laying

*Addison, Ill.* St. Paul, school, Dec. 7, 1952.

*La Porte, Ind.* St. John, church, Jan. 11.

## Dedications

*Boulder City, Nev.* Christ, parish-hall chapel, Feb. 1.

*Racine, Wis.* Redeemer, church, Feb. 1.

## Anniversary

*Sterling, Colo.* First English, the 25th, Jan. 25.

## Official Notices

*Martin Eifert,* an instructor at Concordia College, Austin, Tex., has successfully passed a colloquy for the teaching profession in our Synod. The committee consisted of Professors L. G. Bickel, Theo. G. Stelzer, and Henry F. Werling. Mr. Eifert is hereby declared eligible to serve as a called teacher in our Synod. — ALFRED O. FUERBRINGER, *President,* Concordia Teachers College, Seward Nebr.

*Mr. Roy Lundin* requests a colloquy to qualify for the ministry in The Lutheran Church — Missouri Synod. — H. J. RIPPE, *President,* Atlantic District.

*The Rev. Paul W. Gabbert* has accepted the call to the chair of Social Studies in the High School Department of Concordia Collegiate Institute, Bronxville, N. Y. — LOUIS S. WAGNER, *Secretary.*

*Pastor John Ricker* was appointed Visitor of the Panhandle Circuit in place of Pastor C. W. Keturakat, who left the circuit. — OTTO HOYER, *President,* Oklahoma District.

Following the death of Prof. Leroy C. Rincker, D. D., *Prof. J. H. Gienapp, B. D., M. A.,* was appointed acting president of Concordia College, Milwaukee, Wis. — FELIX KRETZSCHMAR, *Secretary,* Board of Control.

*Pastor O. E. Weiss,* Wall Lake, Iowa, has been appointed Visitor of the Carroll Circuit in place of Pastor Theo. Goehle, who accepted a call into another District. — G. W. LOBECK, *President,* Iowa District West.

## Additional Nominations for the Presidency of Concordia Seminary, St. Louis, Mo.

The Rev. Edwin T. Bernthal, Detroit, Mich., St. Mark's, Yonkers, N. Y.

Prof. Alfred O. Fuerbringer, Seward, Nebr., Concordia, Vermillion, S. Dak., Hope, St. Louis, Mo.

Prof. Albert Huegli, Ph. D., Oak Park, Ill., St. Mark's, Yonkers, N. Y.

The Rev. Erwin Kurth, Detroit, Mich., Immanuel, Gowanda, N. Y.

The Rev. Martin J. Neeb, St. Louis, Mo., St. Mark's, Yonkers, N. Y.

FREDERIC NIEDNER, D. D., *Secretary*
Board of Control
Concordia Seminary, St. Louis, Mo.

## Railroad Transportation To the Houston Convention

Railroads have been and still are very generous to churches. Clergymen are still entitled to half of first-class fare clergy certificates. In addition, Western and Southern railroads with few exceptions still allot a limited number of annual and trip passes to officials and missionaries of our Church. Laws of reciprocity prompt us to urge all delegates and guests to use railroad transportation to the Houston Convention.

Another valuable concession has been granted by the various passenger associations. Holders of Eastern and Southern Clergy Certificates need not purchase a Western Clergy Certificate for the trip to Houston. Eastern and Southern Certificates will be honored for round-trip clergy tickets all the way to Houston.

The time limit during which this arrangement will be in force is "from June 7 to 27 inclusive, with final return limit of 30 days, in addition to date of sale, on the basis of one one-way fare in effect on date of sale."

Fees for clergy certificates are: Eastern, $6.00; Southern, $4.00; Western, $4.00. If your ticket agent cannot supply application forms for clergy certificates, write to Synod's Transportation Secretary, the *Rev. M. Piehler, D. D.,* 77 West Washington St., Chicago 2, Ill.

## Notices

Since the Rev. George Mundinger has declined the appointment to the position of assistant editor of Sunday school materials for high school Bible class material, the Board for Parish Education, at its January 20 meeting, appointed the *Rev. Donald Deffner,* Berkeley, Calif., to this position. — ARTHUR L. MILLER, *Executive Secretary.*

Anyone who knows of Lutherans or persons interested in the Lutheran Church and living in or near the following Missouri towns: Lesterville, Centerville, Annapolis, Hogan, Glover, Chloride, Belgrade, Caledonia, Belleview, Roselle, Arcadia, Ironton, Bismarck, Iron Mountain, Pilot Knob, Graniteville, and Irondale, send names and addresses to the *Rev. Henry C. Dequin,* St. Paul's Lutheran Church, Ironton, Mo. We would like to serve all the Lutheran people living in this area.

## Available

In assorted sizes, 17 *choir robes,* black; fair condition. Free to small church. Trinity Congregation, c/o MRS. GEO. LOERCHER, 112 N. Beard St., Danville, Ill.

## Wanted

Pritzlaff Memorial Library, Concordia Seminary, St. Louis, Mo., would like to obtain a number of copies of Vorwerk's booklet *"Kann auch ein Pastor selig werden?"* Write Librarian.

*Baptismal font* for mission. Will pay freight. Pilgrim Lutheran Church, 1023 West Second, Elk City, Okla.

## Changes of Address

**Pastors:**

Burgdorf, E. L., *c. r. m.,* 441 Fifth St., Aurora, Ill.
Carow, Albert, Tokyo Lutheran Center, 16 1-chome, Fujimicho, Chiyoda-ku, Japan
Dequin, Henry C., 421 N. Shepherd St., Ironton, Mo.
Drevlow, F. A., 2206 Ave. D, Brownwood, Tex.
Fackler, William J., 12754 Washburn, Detroit 4, Mich.
Fricke, Robert W., Chaplain, Box 2, Chaplains Office, APO 147, New York, N. Y.
Gade, E. H. H., 101 North St., Dundee, Ill.
Gieschen, Theodore C., Ashton, Idaho
Hannemann, Walter E., Fisher, Minn.
Heinicke, M., Chaplain, 0-999772, Hq. 625th F. A. Bn. 40th Div. Arty. APO 6, c/o P. O. San Francisco, Calif.
Herzog, John L., R. 3, Box 36, Giddings, Tex.
Janzow, F. W., *em.,* 4353 Westminster Place, St. Louis 8, Mo.
Jastram, Robert, Tokyo Lutheran Center, 16 1-chome, Fujimicho Chiyoda-ku, Japan
Jesse, Albert, 3407 Red River, Austin, Tex.
Johnston, Robert G., R. 2, Merrill, Wis.
Klitzing, Leonard, R. 1, Caseyville, Ill.
Koch, Paul (St. L., '41), Box 41, La Crosse, Ind.
Koehler, Alfred W., 2512 Eighth Ave., Oakland 6, Calif.
Kretzmann, G. R., 143 Franklin St., Chagrin Falls, Ohio
Krueger, R. J., 2617 N. Meade Ave., Chicago 39, Ill.
Krugler, Richard A., Obot Idim, Uyo P. O., Nigeria, West Africa
von Kuhlberg, Werner P., Willshire, Ohio
Lincks, Howard J., 55 Kittredge St., Roslindale 31, Mass.
Luecke, George, Loch End, Kodaikanal, Madras State, S. India
Mack, G. C., Correll, Minn.
Mennen, George E., Chaplain (Maj.), 58th Ftr. Bmr. Wg., APO 970, San Francisco, Calif.
Munderloh, H. T., R. 5, Winfield, Kans.
Niermann, W. H., Box 186, Blairstown, Iowa
Pingel, A. F., Jr., Wentworth, S. Dak.
Pragman, Herbert C., 524 W. 16th St., North Little Rock, Ark.
Ross Joel E., Chaplain (Maj.), 567th Air Base Group, P. O. Box 1, McCord Air Force Base, Wash.
Ruthenbeck, Lehnert H., Chaplain, Sherburn, Minn.
Rutz, C. L., 2820 Ardmore Ave., Chicago 45, Ill.
Schliebe, M. J., 2217 Maplewood Ave., Flint 6, Mich.
Schramm, G. C., 921 S. Lincoln Ave., Monterey Park, Calif.
Schulz, D. C., Box 32 B, Luxemburg, Wis.
Schutt, J. F., 192 Erie St., Port Colborne, Ont., Can.
Stieve, William M., 183 Bregman Ave., New Hyde Park, L. I., N. Y.
Strieter, T. W., Apartado 4387 Este, Caracas, D. F., Venezuela
Ulmer, Ph., Murdock, Nebr.
Wind, Robert, 1977 Seymour Ave., Apt. 5, Cincinnati 37, Ohio
Zucker, Frederick R., Sagerton, Tex.

**Teachers:**

Albers, Harold E., 4936 W. Wisconsin Ave., Milwaukee, Wis.
Brauer, Paul A., 1061 W. Leafland Ave., Decatur, Ill.
Christensen, Glen E., 9035 Houston Ave., Chicago 17, Ill.
Ewald, U. R., 203 S. Pleasant St., Centralia, Ill.
Gabriel, Louis, 2020 Osgood St., Pittsburgh 14, Pa.
Hillger, Paul H., 156 Reserve Rd., West Seneca 24, N. Y.
Huelle, M. F., 2901 S. 20th, Omaha 9, Nebr.
Krafft, Edward, 231 S. 16th Ave., Maywood, Ill.
Schriefer, T. W., 118 Lockwood St., Saginaw, Mich.
Wantoch, J. A., 141 E. Park, Owatonna, Minn.
Wessel, Victor G., 444 S. Davis St., Centralia, Ill.

# This is the Life

## NOW READY FOR SHOWING IN YOUR CHURCH . . .

**selected motion pictures from the coast to coast television series**

In response to widespread demand, 10 films from this famous "This Is the Life" series have just been released for congregational and organizational showings.

Produced and distributed for television by Lutheran Television Productions, the "This Is the Life" film series dramatically presents modern-day, true-to-life family situations.

These 30-minute films are more than entertainment: they show the Gospel of Jesus Christ at work in the everyday lives of the Fisher family — a family just like yours. Plan to use these films often. Every member of your church should see them.

Each sound film is black and white, 30 minutes in length, and may be rented for $9.00 for one day's use.

☐ **THE FLICKERING FLAME** — (Disappointment) A modern counterpart of the Book of Job, posing the eternal "Why?" of human suffering.

☐ **THE SHIELD OF FAITH** — (Temptation) The faith of 18-year-old Pete Fisher is an "armor" against the temptations of life.

☐ **AS THE TWIG IS BENT** — (Christian Training) God expects us not merely to feed and clothe the bodies of our children, but He also expects us to nourish their souls.

☐ **THE HIGHER PARDON** — Divine Forgiveness) The Christian answer to the problem of guilt is found in the assurance of forgiveness through faith in Christ.

☐ **GIVING THANKS ALWAYS** — (Thankfulness) In a sermon based on Eph. 5: 19, 20, the Rev. Martin develops the theme that anyone who has experienced the love of God in Christ will be truly thankful for all his blessings, both spiritual and material.

☐ **AS FOR ME AND MY HOUSE** — (Marriage) The importance of a common faith in Christ as the basis for marital happiness.

☐ **THE GREATEST GIFT** — (Christmas) Beginning with the typical family Christmas celebration, the scene changes to the manger in Bethlehem and includes the coming of the shepherds and the visit of the Wise Men.

☐ **POWER OF PRAYER** — (Prayer) Harriet Richards is strengthened by the reminder that her heavenly Father loves her, even as she is led through painful experiences.

☐ **THE BEGINNING OF THE RAINBOW** — (Christian Happiness) The greatest joys of life are not found in an endless round of pleasure, but in the assurance of eternal happiness through faith in Christ.

☐ **MY BROTHER** — (Christian Answer to Race Prejudice) A Filipino widow and her 8-year-old son move into a new town and find difficulty in gaining acceptance. The Christian attitude is exemplified by little Freddie Fisher, who shows that Christ died for all men, regardless of race or color.

## AUDIO-VISUAL AIDS SERVICE

**Concordia Publishing House**
**St. Louis 18, Missouri**

Please book the sound films as checked on the dates indicated:

..... ☐ Charge
Date (first choice)

..... I enclose $.....
Date (second choice)

Name .....

Address .....

City ..... Zone ..... State .....

Name of Congregation .....

PRINTED IN U. S. A.